

AN
EXPLICATION
OF THE
CEREMONIES
OF THE
MASS,
WITH AN
EXERCISE

To hear it well :

And a short Treatise of the
New-Heart.

Faithfully translated from the French.

Printed in the Year 1707.

EXPLANATION
OF THE
CEREMONIES
OF THE
MASS.

BY
B. B. B.

To which is added
A short Treatise

New-Heart.

TO THE
READER.

Piet̃y is here establiſh'd not
upon Meditations with-
out Grounds, nor upon uncer-
tain Lights, but upon the ſo-
lid Rock, and upon the Spirit
of Truth, reſiding in the uni-
verſal Church, and in the Suc-
ceſſion of its Fathers. The Goſ-
pel teaches us, that there is no
going to Salvation and to Life
but by the Truth: The Truth
therefore ought to be the Guide

To the Reader.

*and Rule of all our Actions,
of all our Designs, and of all our
Thoughts: The Truth ought
to be the Thing in the World
we should love and seek after
with the most Care in all Oc-
casions, for fear without it our
greatest Actions should be as
unprofitable before God, as they
may have a fine Appearance be-
fore Men.*

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AN
EXPLICATION
OF THE
CEREMONIES
OF THE
MASS.

TO Comprehend well the My-
steries contained in the Mass,
we must consider, that the
Number of Actions and Ce-
remonies performd at Mass, do not
only signify the Sufferings of Jesus
Christ, and the Actions of his human
Life upon Earth; but also all that God

has done for the Salvation of Man ever since the beginning of the World, and will do to the Day of Judgment for the same purpose.

Which teaches us that the Sacrifice of the Cross has been offer'd in general for all that have been and shall be saved from the Beginning of the World till the end, according to what is writ in the Revelations, *That the Lamb was slain from the beginning of the World.*

Thus the Sacrifice of the Mass is a Commemoration of the perpetual Sacrifice which has never ceased to be offer'd, since the fall of Adam, and never will; because the Vertue of the Sacrifice of the Cross has spread it self over all Times, that have preceeded and followed the Passion of Jesus Christ: And 'tis by it that all the Saints have been saved, and shall be from the Beginning of the World to the End; and in this Sense it is called the general and perpetual Sacrifice of the whole Church.

Coming of the Priest before the Altar.

This Foundation being laid we must first take notice, that the Priest goes up to the Altar cloathed with his Vestment; and a little after he goes down to

to the lowest Step, to witness, that having been United to God in *Adam*, in the State of the first Creation, he is separated from him by the Sin of the same *Adam* which he contracted in his Birth, by which he is put out of Paradise and reduced to the last Degree of Vileness to which a Creature can fall.

The Confiteor.

Being there he owns and confesses himself unworthy to come near God and his Altar; and that this Unworthiness comes both from the Sin of his Birth, and those he has committed by his own Will all his Life long.

He makes this Confession not only for himself, but also for the whole Assembly, and the whole Church, in the Name of which he is going to offer the Sacrifice. This is the Reason why the Clerk or Minister who represents the People, says with him the Confiteor; and by saying it, he advertises the whole Assembly, for which he speaks, to enter with him into the State of a Penitent, and to own before God their own Unworthiness.

Deus tu conversus, &c.

This Confession being made, as the Priest, and Clerk or Minister, have confessed

essed their Faults and Unworthiness by reciprocal Confessions, they encourage one another too, by owning the Mercy of God, and by Words of Confidence taken out of the Scripture, in saying, *Deus tu conversus vivificabis nos, Ostende nobis Domine misericordiam tuam, &c.* by which they protest that as they cannot hope any thing from themselves, they ought to hope All from God, upon what he has been pleased to promise us by his Word.

In this holy Confidence the Priest goes up to the Altar and kisses it, in Witness of the Reconciliation with Jesus Christ, and with the Triumphant Church. For the Altar represents Jesus Christ Crucified; and the Reliques which are under the Altar, the Saints of the Church Triumphant incorporated in Jesus Christ, and become one and the same thing with him.

The Introit.

The Introit of the Mass signifies the Declaration which God has made to Men since the Sin of *Adam*, that he would deliver them from the Misery into which they were fallen, and restore them into his Favour, by giving them a Saviour. This is the Reason why every
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Introit in particular demands, or celebrates the particular Execution of this Will of God, according to the Festival or Mystery of which Mass is said.

Kyrie Eleison.

The *Kyrie eleison* signifies the Wishes and Desires of the Saints upon the Promises the Father had made them to send his Son, whom they call'd upon and invoked as their Saviour, when they pray'd for the hastning of his Incarnation.

It is said three Times, in Honor of the holy Trinity, of which they begg'd the Accomplishment of this Mystery: And the second Time they say, *Christe eleison*, to show, that 'twas the second Person that they desired as their Christ and Saviour.

They name three Times each Person, to signify the Multitude of Wishes and Prayers which they made to all the holy Trinity to obtain so great a Blessing, for the Number Three signifies Multitude in the holy Scripture, as it appears by what St. Paul says, that he pray'd to God three times, that is to say often, to deliver him from his Temptation.

Gloria

Gloria in Excelsis.

After these Desires and Prayers God did accomplish what was begg'd so ardently ; this is signified by the *Gloria in excelsis*, which represents the joy of Men and Angels at the Birth of the Son of God.

This Hymn of Joy is omitted on certain Days of Sadness or of Penance as are the Days of the Dead, and the Week Days which mark the time of this Life of Penance and Sadness, and go before Sunday, which is the Day of Resurrection and Glory, in which this Hymn of Glorification is Sung ; as well as on the Festivals of the Virgin and Saints reigning in the Glory of Jesus Christ.

Dominus Vobiscum

After this the Priest begins to bless the People, turning towards them to communicate to them the Blessings of Jesus Christ, born in the World to bless Men. He wishes therefore that Jesus Christ may remain with them, saying *Dominus Vobiscum*, which are Words by which the Name the Scriptures give Jesus Christ is explained, to wit *Emanuel*, which signifies a God remaining with us.

Now

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Now before he gives this Blessing, he kisses the Altar to show that to give it them, he has need of taking it himself of Jesus Christ, represented by the Altar, and that 'tis from him that all Graces flow down upon us, as from the infinite Spring which God has establish'd for us.

Prayers.

After having Wished the People this Blessing, he turns to the Altar, to say one, or many Prayers, according as Festivals happen together, to obtain it for them, and to own that he is only the Minister of Jesus Christ, and that he can communicate nothing but by Prayers.

The Epistle.

After this the Epistle is said which is taken sometimes out of the new Testament, sometimes out of the Old, to show that the jewish People were first preach'd to by the Prophets and Apostles; 'tis for this Reason the Epistle is said on the Priests right Hand, because the jewish People was the People loved by God, and which he held for his particular People.

Why the Book is carried from the right to the left.

But

But the Jews having refused to hear the Prophets and the Apostles, were abandon'd, and the Apostles turned towards the Gentils, to whom they transfer'd the Gospel, which is represented by changing the Place of the Book of the Gospel, to show that Jesus Christ left the Jews, who before were the People of the right Hand; and that the Gentils, who were at the Left, that is to say laid aside and in the Curse of God, are become his People and his beloved: And that Jesus Christ Makes his Residence amongst them, and establishes his Church there.

It is not represented that the Gospel was preached to the Jews, to whom nevertheless it was preach'd, and Jesus Christ is represented to have preach'd it to the Heathens, to whom nevertheless he did not preach it, because the Preaching to the Jews, was only in Word with little effect and Grace, and consequently of little Consideration; as not being in the excellency of the Word of the New Law, such as it has appear'd since: Whereas he preach'd it to the Heathens by his Ministers with a wonderful Effect of Grace and Blessing; and by this means he exercis'd

perfectly towards them the Office of Preacher of the Gospel, and truly preach'd to them the Law of Grace opposit to the jewish Law.

The Gradual.

In the mean time the Gradual is said, in which the Priest with the People give praise to God singing the *Alleluja*, and raises himself up towards him by certain degrees of Blessings which he offers him, as it were to repair the Ingratitude and Infidelity of the Jews, who slighted the Gospel, preparing himself with so much the more Zeal and Care to hear it. Instead of this Praise and Song of Joy, they sing on Days of Sadness and Penance, what they call *Tractus*, that is to say a mournful Song, which is said more slowly and more sadly than the joyful Song of *Alleluja*, to beg Pardon of God for the Sins we have committed against his Gospel, as well as the Jews, and to put our selves in their Rank as Sinners to do Penance.

The Gospel.

After this the Gospel is Sung the Book being carried to the left Hand of the Priest, to signify the publishing the Gospel to the Heathens, who were before Enemies of God.

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Whilst

Whilst it is read all stand up, to witness to God that we are ready to execute what his Gospel commands us.

The Gospel being said, the Book is left in the same Place during almost the whole Mass, to shew that the Gospel and Word of God shall remain during this present World in the Church of the Gentils.

The Credo.

Then the Creed is sung which witnesseth the Confession of Faith, and Obedience we render to the Preaching the Gospel which has been announc'd to us from God.

Dominus Vobiscum.

After this Profession of Faith, or immediately after the Gospel, when the Creed is not said, the Priest kissing the Altar, turns towards the People to bless them in the Name of Jesus Christ, because of the Reception they have given his Gospel, and of the publick Profession of being faithful to it.

The Offering.

Next this Blessing comes the Offering of the People as an Effect of this Blessing: before which the Priest with
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the People sings the Praises of God in the Offertory, to witness that 'tis with Sincerity and Joy of Heart that they go to make him their Oblation.

This Offering was always in great Consideration in the Church, for each private Person presented Bread to the Priest, for the Consecration of the Sacrifice, and for Mark of Communion with the Body of Jesus Christ, and the Church: All the People uniting themselves by this Means in the Hand of the Priest to be immolated by him, and incorporated in the Body of Jesus Christ, which was consecrated of the Loaves they had offer'd.

But the Priest not being able to consecrate all these Loaves, took one or two of them according to the Number of the Assistants in the Place of the rest, and thus as the Multitude of the Loaves offer'd by the Faithful represented the Number of the Members of the Church, the small Number to which they were reduced for Consecration, represented the Unity of the same Members amongst themselves and with the Body of Jesus Christ, which United them together.

The Oblation.

The Priest having receiv'd the Oblations, presents them to God, and Offers them to him by lifting them up towards Heaven upon the Patten, for the Bread he offers upon the Patten stands in stead of all that has been offer'd to him, in Effect or in Spirit by the People, and represents all the People to be immolated and incorporated in the Body of Jesus Christ by the holy Sacrifice.

For this Reason the Priest declares he makes this Oblation for all the Faithful dead and living, and particularly for those who assist at Mass. For the Assistants did not only make Oblations for themselves, but they made them also for the Dead, to witness their Communion in the Body of Jesus Christ and the Church; and 'tis even still the Intention of true Christians, that is, a Motion of Charity which their Mind does not always reflect on.

Where we must consider, that the Priest says, he makes this Oblation for the Innumerable Sins not only of all the Faithful but even of his own; because the Sins that each of the Faithful commit every Day are truly innumerable,

numerable, and 'tis impossible to know the Variety and Multitude of them; our Infirmary and Concupiscence mixing almost always something of its own, even in the Actions that seem the most holy, not to speak of those that are not such.

The Wine and Water.

The Mixture of Wine with Water signifies the Union of the Divinity with Man in the Person of Jesus Christ, and the Union of the Faithful represented by the Water, which is an emblem of their Infirmary, with Jesus Christ represented by the Wine, which is the Emblem of his Strength.

As the Priest offer'd up the Bread before, so now he offers up Wine and Water, and by these Signs presents again the People to God. After which he offers both conjointly and sanctifies by this Oblation the whole Matter of the Sacrifice.

The washing of Hands.

The washing of the Priest's Hands, signifies Repentance for daily Faults of our Infirmary: For we must not approach this Sacrifice without renouncing them and destroying them as much as in us lies by a Sincere penitent Grief.

This is the Reason why the Priest only washes the end of his Fingers, to show that when we present our selves to this Sacrifice, it is not a Question to do Penance for mortal Sins, of which we ought then to be intirely free and exempt, having purified our selves by a good and solid Penance: But that we have only to wash out, by a real Grief and Compunction, the light Faults which we cannot avoid in this Life, and which stick as it were to the extremity of our Souls, and to the Works of our Hands in the impure Conversation of this World. For they that remain voluntarily in the least Faults and Imperfections, are unworthy of this Sacrament according to St. *Denis*; as on the contrary the greatest Imperfections do not hinder those who have a Will averse from them, and who detest them in the bottom of their Hearts, from approaching it.

Orate Fratres.

The Priest having put himself in this holy Disposition makes secretly a second Oblation of this Sacrifice, that he is going to present to the most holy Trinity, in Memory of the principal Mysteries of Jesus Christ, and
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in honor of the greatest Saints. And to obtain more easily the Grace of doing it, he turns himself to the People, advertising them to joyn their Prayers to his, to render acceptable to God the Oblation he is going to make for himself and for them, of their Sacrifice in common to both. For this Effect turning back towards the Altar, he says this Prayer in Secret, as the People ought to say theirs every one in private.

The Preface.

Then follows the Preface, thus call'd, because 'tis the Introduction to the Canon of the Mass, and the general Preparation for the Sacrifice: For the Priest prepares the People in it, advertising them to lift up their Hearts to God, and to separate them from all Thoughts of Creatures, to begin this Sacrifice of their own Hearts, which is that which ought always to go before the others, since without it they are to no purpose. The People answering, that they have their Heart in that Disposition and rais'd up as he desir'd; the Priest not content with this puts them in Mind that 'tis God who put their Hearts in this condition, and

and that publick Thanks must be given him before he passes further. To which they Answer, that this is very just and reasonable: And thus they give him Thanks in public by the Priest, and in private by interior Acknowledgments which they conceive, following with their Heart, the Words the Priest pronounces; for he begins upon this to own alond the Benefits which God pours down upon Men always and in all Places, mentioning more particularly that of which the Church then celebrates the Memory: But as if she own'd these Praises to be a small Matter towards exalting the Greatness of God which appears in so many Works of extraordinary Mercy, she joyns her self to Jesus Christ, by whom she praises God and offers him eternal Thanks and Blessings, which she receives from him, and to omit no sort of Praise, she joins her self also to that of the Angels, Cherubins, and Seraphins, who praise, adore and reverence with trembling the Majesty of God through Jesus Christ, for this Reason she unites her self to them in him, as he is the Head both of Men and Angels, to bless and glorify altogether the

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Divinity through their Head, 'tis for this she sings the Hymn which the Angels say in Heaven in Honour of God, *Sanctus, Sanctus, Sanctus*, as the Scripture witnesseth, and she joins what Men said to Jesus Christ, *Benedictus qui venit*, &c. in Witness of the Union of Angels and Men, to praise the divine Majesty.

The Canon.

Then follows the Canon of the Mass thus call'd, because 'tis the Rule and Order which the Church Observes in celebrating the Sacrifice, and which is never chang'd as all the other Parts of the Mass, which are varied according to the Difference of Festivals and Mysteries, for this being the principal, is as unchangeable as the Sacrifice it self.

Te igitur.

We begin it by addressing our selves to the Father, presenting the Sacrifice to him as to the first Principle not only of Creatures, but also of the divine Persons and of the holy Trinity. We present it by Jesus Christ his Son our Lord, that is to say, by Jesus Christ as by our Mediator, like to him by the Quality of Son in Eternity, and like us by his Humanity, in which he receiv'd Power and Dominion over
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Heaven and Earth, and offers continually his Sacrifice to his Father as principal Priest, of whom the Priests of the Church are only the Ministers.

We offer also principally this Sacrifice for the whole universal Church, in the Name of which the Priest presents himself before God to pay him Homage, and tho' this Sacrifice be a Commemoration of that of the Cross, nevertheless there is this Difference, that this is offer'd for the Church alone, and for the Faithful that are in its Communion, whereas that of the Cross was offer'd for all the World, as the Scripture speaks.

The first Memento.

A little after in the Memento a Commemoration is made of the Living for whom the Sacrifice is intended to be offer'd. Thus having united our selves to the Living by Charity, we unite our selves by Honour and Reverence springing from the same Charity, with the principal Saints of Heaven, the holy Virgin, the Apostles, the first Prelates of the holy See Apostolic, and other great Saints of all Conditions, begging of God Protection by their Prayers, to witness in this Sacrament of Charity the

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Communion and inseparable Conjunction of the Church militant with the triumphant.

Hanc igitur Oblationem.

After this the Priest makes a new Oblation of all the Matter of the Sacrifice, stretching his Hands over the Host and Chalice. By this Imposition of Hands, he joyns himself to the Host, to Witness to God that he offers and Sacrifices himself to him conjointly with it, and that he substitutes it in his Place, to be immolated by it, it not being permitted to immolate and destroy himself. This God had order'd in the old Testament, in which he commanded the Jews to lay their Hands upon the Heads of the Hosts or Victims which they offer'd him, to declare that they joyn'd themselves to 'em, and sacrific'd them in their own Place.

The Consecration and Elevation.

After this Protestation the Priest comes to the principal Action of the Sacrifice, and makes Commemoration of all that Jesus Christ did and said when he instituted this holy Mystery; and following his Example he blesses and consecrates the Bread and Wine in the same Manner as he did, and lifts them

them up after Consecration, to show that he lifts up and offers this Host to God the Father reigning in Heaven; and at the same time to show Jesus Christ to the People to adore him, and to represent the raising up of his Body upon the Cross. Where we must take notice that before he shows the Sacrifice to the People to adore it, he adores it himself the first upon his Knees, to signify that the Priest ought to be the Example of the People in all things; and to be the first to practice what he orders them and to render to God the Honour and Service due to him.

Unde & Memores, &c.

The Consecration being ended, the Priest makes a new Oblation to God the Father, to accomplish by Words what he had done by Actions, and show more openly that he offers this Sacrifice in the Name of the Church, as he has just now offer'd it in the Person of Jesus Christ, in the Place of whom he has celebrated the Mystery of Consecration, he says, he does it in Honour of the three Mysteries of the Son of God, to wit the Passion, Resurrection, and Ascension; including in the Word Passion, all that the Son of God

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has Suffer'd for us from the Moment
of his Conception till his Death, all
this Space having been only a continual
Exercise of Suffering for the Redem-
ption of the World. Here it seems that
the Church in this Sacrament, call'd
the Mystery of Faith, design'd to re-
present to us the principal Objects of
our Faith, without which we cannot
be saved, which are according to St.
Austin, the Passion of Jesus Christ and
his Resurrection, of which the Ascension
is the Accomplishment; for the same
Reason the Number of Three is so often
observ'd in Blessings, Signs of the Cross
and Prayers, to Mark the Holy Trinity,
principal Object of our Faith, and of
this holy Sacrifice which is offered to
it in general, tho' it is more particularly
attributed to the Father. We must take
Notice that the Crosses which the
Priest makes upon the Host after Con-
secration, are not Blessings of the Host,
but only Marks of the Crucifying of
this Host, to show the particular Man-
ner in which it was immolated.

Supra quæ.

A little after he begs of God to accept
this Sacrifice in Memory of his taking so
well the Sacrifice of *Abel*, *Abraham* and
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Melchisedech, that having so well received of those holy Persons and most famous Sacrificers of all Antiquity, the greatest Figures of this Sacrifice, he would not receive less favourably of us the Thing it self, and that he would make us partake in the Disposition and Purity with which they offer'd to him what was only the Image of it.

Supplices te rogamus.

He prays that this holy Sacrifice may be lifted up upon the great Altar of God, by the Hands of his holy Angel: for owning himself unworthy to offer a Sacrifice so holy, he Substitutes Jesus Christ in his Place, and prays that the Angel of the great Council himself, may Offer it up to the Divine Majesty; witnessing in this, that as 'tis he that is the principal Priest in this Sacrifice, so he alone is worthy to present it to the Father, and to bear the Name of Angel which is givento Priests, and that no Man deserves so much as to be his Minister.

The Second Memento.

The Sacrifice being accomplish'd, he offers it first for the Dead by a particular *Memento* following the custom ever practic'd in the Church; and secondly

condly for the living, joining the Intercession of Saints as before Consecration, and begging of God to receive us into their Society by the Merits of Jesus Christ, since we have none of our own, but only such as he gives us.

Per quem hæc omnia.

From this acknowledgment the Priest passes to a greater, by which he protests before God the Father, that the Sacrament which is placed upon the Altar, and all that it contains, comes from him through Jesus Christ, by whom he creates and produces it, he Sanctifies it, and makes it a Spring of Holiness; not but that Jesus Christ had it before, but because by the same Action by which he produces it in this Sacrament, he gives it all the Graces and Holiness it has: As in the eternal Generation he gives him all his Excellencies and all his Perfections by the same Action by which he begets him; in which the production of the holy Sacrament is an Image of the eternal Generation. The Priest not content to own that the Sacrament, and all it has of Graces and Excellencies comes originally from the Father by the Son, owns also, that 'tis the same Father

who gives it us, and who by him Communicates to us the Excellencies it contains; and by Consequence that this Sacrament is not only the Image of the eternal Generation, but also of that of the Incarnation, in which the Father gives us his Son, and with him all his Perfections, by a new Production, as the Scripture witnesses in many Places.

Per ipsum & cum ipso, &c.

After this Communication which the Father gives us of this Sacrament, and of all it contains, the Priest acknowledges that the Father receives only by Jesus Christ, with Jesus Christ, and in Jesus Christ all the Glory that comes to him from this Communication: *By Jesus Christ* as by the Mediator; God receiving nothing from Men immediately, but Jesus Christ being the *Medium* by which God gives to us, and we give to God: *With Jesus Christ*; because the Son being equal to the Father, he receives equally with him the Glory Men render him: *In Jesus Christ* because he is the Head of the Church in Union with whom alone God is glorified.

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The Pater Noster.

After having declared that as well the Good we receive, as the Glory we render to God for it, comes from the Father by Jesus Christ, the Priest begins to pray for both this Good and that Glory, not only thro' Jesus Christ, but also with the same Words Jesus Christ taught us, witnessing that as the outward Prayer is from him, the inward Prayer is also from him, and that it must be he alone and his Spirit which prays in us, that must make us pray.

He begins it by wishing that what is contain'd in this Prayer may be accomplish'd, and subsist eternally : To which the People joyn their consent, by saying *Amen*. And thus the Canon of the Mass ends by the same Wish of the Priest and People, and by the same raising up their Mind towards God by which it began.

But because the first Word of the Lord's Prayer tells us, that God is our Father, the Priest considering the Degree of Honour which we receive by this Title, and the infinite Supremacy of God over us, who are Unworthy to pronounce this Word, he

excuses himself in some Manner, declaring that if he presumes to call God his Father, 'tis not only by the Command of Jesus Christ, but even by the Form of Words which he himself prescribed us to do it with.

Libera nos.

The Canon being ended the Priest begins to prepare himself for the Communion of the Sacrifice; which he does by asking God for Peace, and wishing it to the People, to show that he can give them nothing of himself, if he has not receiv'd it first from God.

Now Peace is the principal Disposition to this Sacrament; which is the Sacrament of Union and Charity, which as he gives to those that receive it, he desires it also to be in them to receive it worthily, according to the Precepts so often repeated by the Son of God, and principally that famous Word which orders us to reconcile our selves with our Brother, before we offer our Present at the Altar.

Breaking of the Host.

We must consider that after the Priest having begged Peace of God, before he communicates it to the Church, he divides the Host into three Parts, to repre-

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represent the three States of the Church for which he begs Peace; one is that of this Life, which he puts upon the Altar, the other that of Purgatory, which is what he holds in his Hand; of which he breaks a Part and puts into the Chalice, to signify the blessed Church absorpt in the Divinity, and to represent also Jesus Christ risen again from the Dead, and reuniting his Body with his Blood, and thus entring into the Glory of his Divinity, as Head and first Born of the Blessed.

The Agnus Dei.

Having mix'd one of the Parts of the Host in the Chalice, he gives Peace to the People, to witness, That Jesus Christ risen from the Dead, and going up to Heaven, has given Peace to the Church, and that this Peace is nothing but an Overflowing of that which he possesses in Glory, and communicates plentifully to the Blessed. For this Reason addressing himself to him, he begs of him three different times, to give Peace to his Church, as he gave it going up to Heaven, and as he possesses and communicates it divinely in Heaven, saying three Times for this purpose, *Agnus Dei.*

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The Peace.

Having made a partiicular Prayer to Jesus Christ for Peace, and receiv'd it from him by kissing the Altar, he gives it to the Assistants.

Which is omitted at Mass for the Dead, to pray to God for them. Those Days are Days of Sadness and Tears, by Reason of Sin which hinders their Entry into Heaven; whereas the Communication of Peace among the Faithful, which was anciently given by a Kiss, was a Sign of the Joy and Tranquillity of Heaven.

The Communion.

The Priest being thus disposed, takes the holy Communion, declaring before hand his own Unworthiness by these Words, *Domine non sum dignus*, afterwards having taken the Chalice, he distributes the Communion to the Assistants, to show that the Priest and People partake in the same Sacrifice; take the same spiritual Food, are Seated at the same Table, and are fed alike with the same Lamb of God, in quality of his Sheep. He witnesses therefore in this his Humility, and owns that he is not different from the People in the quality of Sheep of Jesus Christ. Se.

Secondly, he shows that the Communications of the Things of God to the People, ought to proceed from the Plenty he has received of God himself, and that he ought to Nourish the People of his abundance, and of what he has to spare.

Why the Book is carried to the right Side.

The Communion being ended, the Book is carried to the Place where it stood first, to show that the Jewish People, from whom the Gospel had been taken away in the Beginning, shall return to God at the End of the World; then the whole Church as well of Jews as Heathens, being reunited together, the Priest begins to thank God for the Favours he has done her, and himself, and particularly for the present Communion, by which he has reunited all its Members, begging of him that this temperal Reception may serve to his eternal Honor.

The Blessing and Gospel of St. John.

After this Thanksgiving and Conclusion of all the Mysteries of the Son of God, the Priest turns himself towards the faithful to bless them. Which marks the general Blessing Jesus Christ will give to his Elect at the End of the

the World. In regard to which he says the Gospel of St. *John*, which celebrates the eternal Birth of the Son, and the highest secrets of the Divinity, to show that after this Blessing we shall go into Heaven, to acknowledge and praise eternally these Mysteries; and that the Son of God having Gather'd together to himself all his Elect, will make them enter into the Bosom of his Father. where he is from all Eternity as his only Son, and where he will establish us as his Brothers, without Prejudice to his being only Son because we shall be one and the same thing with him.

From this whole Discourse, we may Infer that the Mass is a Commemoration, of the going out of Paradise by the Sin of *Adam*, and of the Return to Paradise by the Blood and Grace of Jesus Christ.

Prayers

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Prayers and Exercises of Devotion during the Mass.

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HE that made these Exercises of Devotion during the holy Mass, had hardly undertaken it, if he had not thought himself obliged to do it for the Satisfaction of some Persons that desired it. 'Tis a long time since Tertullian speaking for the whole Church, taught us this Difference between Christians and Heathens, that the Heathens could not pray to their Gods, if the Words they were to make use of were not prescribed to them, but that the Christians had no need to be advertis'd of what they had to say in Prayer, because they pray'd from the Bottom of their Heart, and indeed it will not be found, at least in the first Ages of the Church, in which Things were best regulated and most conformable to the Instructions of Jesus Christ and the Apostles, that the Custom was to set down thus to private Persons the Thoughts,

Sine monitore oramus quia de pectore oramus.

Apol. c. 30.

Mo-

Motions and precise Words of their secret Prayers. They that knew the true Manner of conducting Souls according to the Gospel, and the Maxims of the Christian Religion, always thought it belong'd to them to instruct them in the Truth, the best they could, according to their Condition and Wants, and to teach them the general Means to dispose themselves to receive the invisible Influence of the Grace of God, upon which good Works and a good Life depends, which are all the Fruit of Spiritual Instructions and Discourses. But after this they judg'd it belong'd to the holy Spirit to bless and apply these Instructions according to the Designs of his Providence, and to produce in Consciences the Effects he should think fit, as being the God of Minds, and the Master of Hearts, where none but he can penetrate by any effective Influence, nor even by Knowledge. He has singularly appropriated to himself Prayer in the Scripture, when he called himself, the Spirit of Prayer, spiritum precum : And when he said we neither know what we ought to ask of God, nor the Manner of asking it, and that 'tis properly he that prays in us by unspeakable Moanings.

Now if we do not know our selves what we ought to ask, how can we know what others ought to ask, whose State is much
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more unknown to us than our own? These Reasons have always made private Persons who took care to conduct Men in the true Way of Salvation, very reserv'd in this Particular, and very fearful of disturbing or hindring the Operation of the holy Spirit by their Methods and Practices, which might be different from those be intended to imprint in Hearts they were afraid of prescribing Rules to him, or imposing Laws upon him, and governing him by their Designs and Thoughts instead of governing themselves by his, believing that it belongs to the Church alone which is govern'd by his Light in all it does, and to the great Saints who are his excellent Organs and as it were his Oracles, to know his Ways in Souls, and to pitch upon the express Sentiments and Words he inspires them interiourly. So that the Author of these little Exercises had never presumed to communicate them to any Body, much less make them publick, had not he considered, that the Ministers of the Church being indebted to the Weak and Imperfect as well as to the Strong and Perfect, are often obliged to alter their Ways of proceeding, and to pass over their own Rules, to follow Charity, which is the Principle and End of all Laws. For whereas formerly their Business was to represent to Christians the

Duties of their Profession, and the Manner of asking of God by Words and Actions the Strength to perform them, leaving them after this to his Mercy and Grace, endeavouring only to obtain it for them by their Prayers and Tears; they are forc'd at present to do more: The little Knowledge and Experience Men have of the Things of God, obliges them sometimes to imitate Nurses and Masters of little Children, forming their Words, and Thoughts for them because they have none of themselves, being reduced to such a Condition, that they stand in need not only of having their Tongues excited and enliven'd if I may say so, but also their Minds and Souls. This was the Design of these Exercises of Devotion during the Mass. It is hoped the Charity by which they were done, will serve to excuse this attempt before God, as well as to make it of use, by hindring all ill Consequences which might happen, if the Intention of him that writ them is not well understood, and the Advice necessary to use them with Discretion and Prudence be not minded.

For first it came never into his Head to prescribe Exercises to be read all in Course at one time, as often as People hear Mass, this, besides the ill Effects which might happen, being impossible to many Persons: It
is

is enough to choose one or two Points upon
 every Mystery, according as they are found
 conformable to our Relish and Disposition.
 Secondly it will not be necessary to stick at
 any Point at all, one may form others in imi-
 tation or by Consequence, according to the
 Grace one receives of God, who gives in
 Prayer not only the Motions of the Heart,
 but also the Light he pleases, since we can-
 not of our selves have so much as a good
 Thought. Thirdly it would be better not to
 apply ones self to read these Exercises in
 Mass-time, but to read them before, and
 make them Familiar by nourishing ones self
 with them, to offer them up to God when
 the Mass is going to begin, that from the
 Impression they have left in our Soul, he
 may draw the Fruit he is pleas'd for his
 Honor and our Salvation, either by renew-
 ing them in our Heart, as the holy Spirit
 renew'd the Words of Jesus Christ in that
 of the Apostles, or in producing others more
 excellent, as the Scripture teaches, that the
 Life of a just Man is a continual Course of
 Light, which grows more and more till the
 perfect Day of Eternity. Thus these Practi-
 ces will be like Seeds cast into Souls, out of
 which the holy Spirit will make to spring up
 what he pleases, to nourish and fortify them
 in the Way of Heaven. And they will

hold the Place rather of an Instruction than of a Prayer, and by this Means will reënter into the first Design of the Author, and into the true Order of Priests and Conductors of Souls, who ought to apply themselves properly only to sow by Word and Example, leaving to God and his Spirit to produce the Fruits of it, of which Prayer is the first, and the Spring of all the rest, since 'tis from it that all our good Actions and good Life proceeds.

PRAYERS

PRAYERS
AND
EXERCISES
OF
DEVOTION
During the Mass.

*When the Priest is come down from
the Altar.*

I Own, O my God, that I am
in this Life banish'd out of
Paradise by the Sin I recei-
ved from the first Man, and
that by this and my own, I am
fallen into the lowest Condition.
to which a Creature can be re-
duc'd. I

I own, that by the Favour you have been pleas'd to shew me in this miserable State, I am a Penitent, and that I ought to keep my self in the lowest Rank of your Servants, which is that of Penitents.

'Tis by this very Mercy and Favour, that you have made me a Stranger and Traveller in this World, making me come back by little and little by the Conduct and Motions of your Spirit, to the Paradise from which I was banish'd by my Crimes.

Do not permit me to forget this double Vileness, which is my due in the State of Sin, and even in that of Grace it self; nor to lift my self up into the Pride by which I fell into this Vileness.

Take away from me the Inclination for great Things,
which

which make a Shew; and give me a holy Affection for low and humbling Things, as conformable to my true Condition, after the Example of Jesus Christ, and his humble State in the holy Sacrament.

The Confiteor.

DO me the Favour to make me be sensible of my Unworthiness and Misery, in so serious a Manner, that without deferring any longer, I may now confess to you my Faults with the Priest, with a true penitent Spirit, which may appear hereafter in all the Actions of my Life.

Imprint in my Soul a true Desire to return to you for ever, and to serve you eternally, beginning in this World, and continuing in the other without any Interruption, at least since my last

last repenting; to make Amends for my Failings and breaking my Word, which I ought always to have kept.

The Priest going up to the Altar.

I Adore, O Lord, your great Mercy, which is represented to me by the Priest going up to the Altar, and kissing it in Sign of our being reconcil'd with you.

Your Goodness has been so very great, that as soon as we offended you, you form'd the the Design to pardon us, as you shew by seeking our first Father in the earthly Paradise, the very Moment he had left you.

'Tis in this eternal Design, that you had already pardon'd us when we were not yet born, and that you gave us the Grace of Jesus Christ before all Ages, as one of your Apostles speaks.

And

And having a Mind to make your Mercy appear in Time, as great and suddain as it has been in Eternity, you receive us into your Friendship as soon as we have confess'd our Faults to you, as your Prophet says, and as you declare publickly to the whole Church, ordering the Priest to kiss the Altar, which is your Image, a little after he has own'd his Faults and ours, to shew that you are reconcil'd with us as soon as we have made with him the Confession of our Sins.

I beg of you to give me by your Grace the Respect I owe to this infinite Goodness, and the Power to imitate it, so that never committing voluntary Faults against it, I may be careful to blot out the involuntary ones, which I cannot avoid in this Life,

Life, as soon as I shall perceive them, as it pardons me as soon as I have confess'd them by a true Motion of Repentance.

The Introit.

I Thank you, my God, for shewing to Men, ever since this first Will you had to be reconcil'd to us, some Effect of it, and some particular Grace in every Age, advancing and accomplishing by little and little, the Design of the Redemption of the World, till the Time of performing it was come.

Let the Resolutions I have form'd, and shall form for the future to serve you, have something of the Firmness and durableness of this eternal Design; and when I cannot execute them fully, let me always produce some Effect of them, to witness to you, that I remember them,

them, and that I am faithful to you, waiting with Affection for the Time of acquitting my self perfectly of them.

Kyrie Eleison.

INcrease in me, O Lord, the Faith of the holy Trinity and the Incarnation, by which you sav'd all the World, and give me a continual Desire of your second Coming, as ardent as the holy Fathers had of the First.

As their Piety consisted principally in waiting for the Day of your Incarnation and Resurrection; let me establish mine by your Grace, in waiting for the Day of your Triumph and Glory, visible to Men and Angels, and let me live looking continually upon your Person, as you live by a continual Regard to that of your Father, having
al-

always these Words imprinted
in my Heart, Come, come, O
Lord, and do not delay. *Veni,*
veni, Domine, & noli tardare.

Gloria in Excelsis.

I Thank you, that you were
pleas'd to make me be born
since your Incarnation, in the
new Law, and in your holy
Church, separating me from so
many Infidels, Hereticks, and
Schismaticks, who are out of
it, and from so many false Chri-
stians, who live in the Midst
of it as if they had no Faith.

I beg of you, that as the Joy
of this Benefit is common to all
Angels, and all true Faithful, it
may be always in my Heart, and
surpass the Feeling of all the
good Things and Evils of this
World. Let me establish all my
Happiness in being of the Num-
ber of those Men of Peace and
good

good Will, whom the Angels fa-
 luted after your Birth.

Give me the Peace which the
 World cannot give, and the
 good Will, without which I can-
 not give my self to you. Give
 me your Charity and Love,
 which alone is this good Will.

Dominus vobiscum.

DO me the Favour to make me
 live in such Manner in this
 happy Time of the new Law, and
 in your holy Church, that I may
 continually receive your Blessings,
 and that you may always turn
 your Face towards me, to help me,
 and communicate to me more and
 more, the Effects of the Happiness
 you have prepared for me.

Prayer of the Priest.

Give me the Strength to pray
 to you without ceasing ac-
 cording to the Command of the
 Scripture, since you give nothing
 in this Life but upon praying to
 you.

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Let me multiply these Prayers and renew them always, and principally on important Occasions, as the Priest multiplies them at the Altar.

The Epistle.

I Admire the Grace you did the Jews, who were the only People to which the Prophets preach'd Salvation, the only People to which Jesus Christ preach'd the Gospel, and the first to which the Apostles preach'd the Resurrection, which the Priest represents during the whole Mass, by sacrificing standing as being in the Place of Jesus Christ risen again.

Do not permit me, O God, to abuse your holy Word, and condemn your Preachers, and those who speak to me as from you, as this harden'd and rebellious People, which rejected the Word of Jesus Christ, that of the Apostles and the Prophets.

Let

Let not your Law be to me a new Occasion of Sin, as it was to the Jews, but let it be to me a true Gospel and a happy and wholesome Word, by inspiring into me what it commands, and not permitting my Sins to take away this Grace.

The Gradual.

Hinder me by your Grace, from being ungrateful as the Jews were, after having receiv'd so many Favors of you, and particularly the Light of the Gospel, the Grace of Baptism, after that your holy Spirit to fortify me, your Body to nourish me.

Let me employ all my Thoughts and my whole Life, to acknowledge the Greatness and Multitude of your Mercies: And let nothing upon Earth be capable of making me loose the Memory of them.

I Humble my Self before you with shame, acknowledging the Sins I have committed against the Instructions of your Gospel, which not having rejected as the Jews, but accepted with protestation to live and die for it, I have nevertheless violated often by my Crimes, making my self more inexcusable than they, since they never accepted of it.

I have Reason to fear O my God, that you should abandon me at last, as you abandon'd them, because I being more guilty than they, deserve to be punish'd more severely.

To avoid this Misfortune, I ask of you a penitent Spirit, which I desire you to preserve in me until death, to expiate so great Faults, and make me truly Christian.

For

For a penitent Spirit is the beginning of Christianity, 'tis peculiar to the new Law, 'since it delivers us from the Sins and Effects of the old Law, which is the Law of Death and Anger, according to the Apostle and it takes away from us more and more what there remains in us of Carnal, Jewish and Earthly.

*When the Book is carried from
right to left.*

DO not ever carry away, O my God, the Grace you have given me, to another, as in the Rigour of your Justice you transfer'd the Gospel, from the Jewish People to the Heathens.

Let your Gifts be in me without Repentance according to the Scripture.

Ingrave in my Heart these Words of the Apostle St. John, who is the Figure of your Elect,

Take care to hinder another from taking away your Crown.

Do not suffer me to raise myself above Sinners, to whom you have not done the same Mercies as to me, for fear I should fall into Pride, and the Curse with which the Apostle threatens the Gentils, if they lift themselves up above the Jews that you have abandon'd.

Carry me out of the Places in the World, in which you are not serv'd, into some holy Place, exempt and free from its Malignity and Corruption, where I may serve you with more Freedom and Fidelity.

Make me comprehend the Force of the Words of the Apostle, who exhorts us to follow you to the Right and to the Left, that in all Times of Prosperity and Adversity, Health and Sick-

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ness, Life and Death, I may be yours unchangeably.

The Gospel.

GIVE me the Grace to make me hear the Word of your Gospel like a true faithful, that is, like a Man who is ready to do what he says, and what he makes Profession to believe.

Let me be always standing and lifted up above all Things that can hinder me from obeying you, hear your Voice as the Friend of the Bridegroom, and desiring no other Joy than that of hearing it, and accomplishing it perfectly.

Let me kiss you in Spirit, as the Priest kisses the Gospel after having ended it, to adore you and honour you holily, after having known you by the Light you are pleas'd to give me.

In this Manner let me stick close and unite my self to you,
and

and let me remain in the intire Union I owe you, as to the living Word and Soul of the Gospel, and let me never leave it in the Accidents of Life, and in the Dangers in which I may be engag'd by my Enemies. 'Tis in this inward Preparation to all Commands and all Events, that I desire to establish the Foundation of my Piety.

The Credo.

LET me not be contented to believe and serve you interiorly; make me declare before all the World the Sincerity of my Faith, and the Affection I have to honour you in all Things, without ever being ashamed of the Truths and Maxims of your Gospel, esteeming as much the least as the greatest, and being ready to maintain them equally at the Expence of all that shall belong to me,
and

and of my own Life, in the Occasions that shall present themselves by the Conduct of your Providence.

I believe In particular my Saviour, that you are the Son of the eternal Father; that you both produce the Holy Spirit, and that you dwell all Three in the Church, which is the House of Faith, out of which there is none, or if there is, 'tis of no Use to Salvation.

I am willing to believe all that is told me, as coming from you, and to confirm my Belief by my Words; and my Words, by all sorts of Good Works; and my Works, by all the Sufferings you shall be pleased to send me.

Dominus vobiscum.

Make me receive holily the Blessing which the Priest, turning himself towards the Faith-

Faithful, gives in your Name, after they have receiv'd your Word and have made a publick Profession of it.

Bless me your self inwardly, that this Grace may remain always in me, giving me the Strength to persist always, and grow with it in a good Life, and in the Obedience which is due to your Commandments.

The Offertory.

I Offer to you all that I have and all that I am, as an Acknowledgment for the Light of the Truth, which you have given me by your Gospel, owning there is nothing comparable to this Happiness; that your Mercy is worth more than all the Lives on the Earth.

I strip my self of all Things betwixt your Hands, that nothing may hinder me from entering into the perfect Unity which

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which I ought to have with you, and with all the Members that make up the Body of your Church, since there's nothing causes a Division between the Faithful and you, and amongst themselves, nothing that weakens Charity, but Cupidity, and the Affection for Creatures and the Things of this World.

The Oblation.

I Beg of you, that as the Priest presents you upon the Pat-ten the Offering he is to consecrate for all the People, so the Oblation which I have made of all that I have and of all that I am, may be receiv'd and accepted by our Lord Jesus Christ, represented by the Priest, to offer it to you, consecrate it to you for me, and make it acceptable to your Majesty, which will not receive any thing of us but by him.

Let

Let this Oblation dispose me by little and little to sacrifice and immolate my self intirely for your Glory in the Manner it shall please you.

Let it serve to expiate the Sins which I Know, and those which I do not know, but which I commit continually by the Infirmary of my Nature.

As I cannot be deliver'd from them but by Death, which alone is the End of our Sins, make me blot them out, offer and consecrate to you sincerely what remains to me of this Life, to be able to pass into the other with Joy, since I shall never more offend you there.

The Wine and Water.

Fortify my Weaknesses figur'd by the Water, in the Vertue of your Spirit, which is the new Wine of the Law of Grace,

Grace, and make me never depend upon any Thing but on you, nor set my Heart on any Thing but on you alone, since you alone are the Strength of my Soul and the Vertue of God, without which the greatest Strength that appears in Men is only Weakness.

As the Priest offers you the Chalice to Sanctify it before he consecrates it, let me offer myself to you, O Lord, and let me fortify my self by your Blessing and Grace, that it may encourage me and make me more and more capable of Sacrificing my self, and dying for you; which is the greatest of Graces you can in this World bestow upon Men.

The washing of Fingers.

DO not permit, O my God,
that my Hands, that is to
F say

say all my Works, be ever plunged in the Corruption of the World. But it being impossible to avoid it entirely in this miserable Life, make them be at least only stained in the least Parts which are mark'd by the ends of the Fingers, which the Priest Washes.

Let the Bottom of my Heart be always yours, and let my Actions regard you as their principal Object, so as not to touch the Earth but only as it were by the extremity of my Soul, and make me have a care to purify it without ceasing by Penance, and by the Water and Grace of your holy Spirit, and particularly when I shall present my self to receive the Communion of your Body, and to assist at your holy Sacrifice, to which we ought to bring the greatest purity of which we are

are capable in this Life, because it is the Image of the Sight of God, and of the Happiness of Paradise, where nothing impure can enter.

Orate Fratres.

COMMUNICATE to me the Grace which the Priest receives in kissing the Altar, which is a Figure of you, that by it I may partake in the common Prayer, which he exhorts all the Faithful to offer up with him, to beg of you to accept the Service he is going to present you for the whole Church.

Grant me this Favour in Honor of your principal Mysteries, and greatest Saints, whose Commemoration he makes, to express the greatness of this Favour, by the greatness of the Means he makes use of to obtain it.

Work in the Secret of my Soul, by this Prayer which the Church

calls Secret, the Effects of all the good Thoughts, that you have been pleased to give me to prepare me for this Sacrifice.

The Preface.

RAise up my Mind above all the Things of the Earth, to make it conceive the Variety and the inconceivable Greatness of your Benefits, particularly of those you communicate to us by the Incarnation of your Son Jesus Christ.

I confess my Power is too little to acquit my self as I ought, I beg of you to permit me to join my self to your holy Angels, to borrow the excellent Praises they render you in Eternity, beginning to honor you upon Earth as they do in Heaven, thus to supply the Defects of my Infirmary by their Strength.

Let me share in the Angelical Innocence and Purity of those
that

that blest'd and prais'd you when
 you entred in Triumph into *Je-
 rusalem*, that the Praise I desire
 to render you may be perfect, by
 including that of Angels and
 Men: And that I may prepare
 my self in this Manner to the
 greatest Action, which is that of
 the Sacrifice of your Son, by the
 greatest Blessing and most excel-
 lent Praise I am capable to offer
 you.

In this lifting up of my Mind,
 I adore you Jesus Christ my Savi-
 our, seated at the right Hand of
 your Father, and I unite my self
 to you as to the first Priest and
 Sacrificer, tho' I am not worthy
 to enter into Society with you,
 nor so much as with the Angels
 and Blessed who are present at
 this Divine Sacrifice.

Give me a Confusion for not
 being what I ought to be, to assist
 worthily at it.

I Adore you, God the Father; and render you homage as the first Principle of all Things, as well of Earth as Heaven, of all the Holiness of Men and Angels, of all the divine Persons, of the whole Trinity, of all the Divinity, according to the Language of the Church.

'Tis in this Quality of first Beginning of all Things, that this Sacrifice belongs to you, and is particularly offer'd you by the Church, and by your Son, who is the principal Priest, as you are the first Beginning.

I Adore you also as the last End of all Creatures, which are referred to you, as they proceed from you.

Give me the Grace to look upon you always in this Manner, as well by my Will as by my
Na-

Nature, which tends continually to you as to its Authour and support.

Let me esteem my self happy to be able to dye for you, as I have received from you all that I am, and let me present my self in this Disposition to you in the Sacrifice of your Son, to be immolated with him, and die every Day for you before hand, preparing my self to be sacrific'd really for you, and to give you up in the Occasions you shall be pleased to bring about, the Life you gave me.

I adore you in the Consideration of that first Sacrifice, that your Son will make to you at the End of the World of all Creatures, before he offers you all his Elect by a Sacrifice more admirable. For he will consume first by Fire all visible Things, to make Men see, that you are the only
 Thing

Thing which deserves to be lov'd,
as you alone possess a solid and
unchangable Being.

The first Memento.

I offer you, O my God, the
Whole Church, all the Elect and
especially those you have been
pleased to give me, and to unite
with me in a particular Manner,
that in this small Number I may
represent to my self, all those the
Father has given you from all
Eternity, and that I may love
and serve them as you love and
continually help all yours.

Remember them and me, by
the Intercession of all the Saints,
particularly the holy Virgin, the
Apostles and Prelates of the holy
Apostolic See, who are the first
in Heaven, after having been
first in your Church upon Earth.

Let me join my self perfectly
to them, to offer my self with
them in this Sacrifice.

Hanc

Hanc Igitur Oblationem.

Reach over me your divine
Vertue, as the Priest stretch-
es out his Hands over the Bread
and Wine he is to consecrate,
that I may be turn'd with them
into the Body and Blood of your
Son, and be offer'd to you after-
wards in him as a pleasing Victim,
and a Holocaust you cannot
reject.

The Consecration and Elevation.

Renew in me the Memory of
all you did for us the Day
before your Death, in instituting
the holy Sacrament of your Body
and Blood as a Token of your
Love for us, and an admirable
Mark of what we owe you.

Grant me the Grace to imi-
tate you and to give my self to
you, as you have given your self
to me without reserve. Change
my Heart as you Change this
Bread. Create in me a new
Heart.

Heart by this new Body. Change what there is of apparent Strength in me, who am in Effect but Weakness it self, into a true and divine Vertue, as you change the Wine, which has only an earthly Vigour into the admirable Strength of your divine Blood.

Make the Elevation of this Body and Blood produce the like in my Body and Soul, as well to crucify my Flesh, that is to say my Passions, and deliver me from the Affections of the World, as to fill me with the divine Life of your Glory, and to keep me always in the Conversation of Heaven with the Saints, with the Angels, and with your self.

I adore you my Saviour lifted up on the Cross, the Day of your Passion; and rais'd up in the Air the Day of your last Judgment, and elevated at the
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right Hand of your Father in Eternity.

When the Priest places the Body and Blood upon the Altar.

SANCTIFY me by your Presence:
 RENEW me by your Birth:
 PURIFY me by the Memory of
 your Passion, by which you de-
 stroy'd in your self the Marks
 of Sin that you bore all your
 mortal Life.

Unde & memores, &c.

BLESS me, O my God, by the
 frequent Impressions of your
 Death and Passion upon my Bo-
 dy and Soul, as the Priest makes
 the Sign of the Cross over and
 over again, so often upon your
 Body and Blood, after having
 immolated them to your Fa-
 ther.

Pour often upon me the A-
 bundance of your Graces, after
 having been pleas'd to conse-
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crate me, and make me your Child by Baptism, after having been pleas'd to nourish me in the Eucharist with your own Substance, which is that of the only Son of God, that my whole Life may be conformable to so Divine a Birth and Nourishment. I beg of you to grant me the Grace to depend always upon your Cross in all Accidents, good and bad, and to renew continually the Memory of it to sweeten my Adversities, moderate my Prosperities, and draw from this Spring all the Graces necessary in all the Course of this Life.

Supra quæ.

I Beg of you, my God, that as this Sacrifice is altogether spiritual and divine, and has nothing of earthly and sensible but the Appearance; so I may
offer

offer it to you with the Priest by a Motion altogether divine and spiritual, so that the outward Actions that proceed from it, may not be carnal and corporeal but only in Appearance, and that all the Works and Services I render you all my Life long, may be a continual Sacrifice of interiour and true Praise and Blessing, since 'tis the only Sacrifice you desire according to your Scriptures.

Let me thus imitate the Vertue of those holy Patriarchs, *Abel, Melchisedech and Abraham*, who sacrific'd to you in this admirable Manner, so long before the Law of Grace, out of Affection and not by meer Command, by the Spirit and not by the Letter, being for this Reason the most excellent Figures of the Sacrifice that you offer'd

G

up

up to your Father, and that all your Faithful ought to offer up to you every Day of their Life.

Let me not stick at the meer outward Actions alone however great they may appear, but let me serve you always by your Influence, and by that Spirit and that Truth which alone makes acceptable all we offer to you, even the Oblation of your own Sacrifice.

Supplices te Rogamus.

HAve no Regard to me nor to those who offer you this Sacrifice, but look upon Jesus Christ, who is the Angel and Mediator of God and Men, and the Sacrificer for the whole Church.

May he present you this holy Host, and let us be only the Instruments of his Spirit:
Let

Let us do nothing in this divine Action, but by his Influence; and let all that we have of Impure in our selves be removed by the Strength of his Grace : So that as 'tis not we that live, but he that lives in us, so we may say that 'tis not we that offer you this Sacrifice, but he who offers it in us, he having alone the Power and Vertue to do it.

Let us be always in trembling when we offer it to you, looking upon it as the Sacrifice the Church calls terrible, and let all our Confidence in so high an Undertaking, which is in finitely above our miserable Condition, be built upon Jesus Christ, and let us be only the visible Hands of the Invisible Hand, by which he presents it to you upon your Heavenly Throne.

The Second Memento.

Remember the Souls departed out of this World in your Grace, as being more dispos'd to receive the Effects of your Mercy, then those who are yet join'd to their Bodies upon the Earth.

Make so much the more hast to help them, as they wait your Help with Humility and Patience, desiring no other Happiness than that of obeying you, and finding already in this Manner their Paradise in Purgatory, and in the extreme Pains they endure there.

I wish I could partake in their Purity to merit to Intercede for them, but since I am so far from it, I present you that of the Saints who reign with you, which is the greatest that is found in Creatures, and even that of the Holy of Holies, who is your Son,
from

from whom as from a Spring proceed all the Merits and Grace you have bestow'd upon your Servants; and to whom you cannot refuse the perfecting and accomplishing your Elect, after having granted him the Beginning of their Holiness and Justice.

Finish what remains to be done in them, and unite all the Living and the Dead to your Son, as to the Head of their Body, and the Origin of their Vertue and Victory, that they may praise you eternally with him, after having labour'd and suffered in him for your Glory in this World.

Nobis quoque Peccatoribus.

LET these Words of the Priest make me humble myself, that I may beg Mercy for my self and for all the Faithful upon the Earth, and who make with me, before you, one

and the same Sinner, and one
and the same Penitent.

Give me the Humility and
Meekness of that Publican whom
you justified in the Temple,
that knocking my Breast as he
did, I may deserve to obtain
the same Grace you gave him,
whilst you rejected the Pride of
the Pharisee.

Per quem hac Omnia.

I Adore you, God the Father,
as the first Origin of this
Sacrifice and admirable Mystery.
The Holy Spirit produces it by
the Priest, Jesus Christ produces
it by the Holy Spirit, but you
produce it by Jesus Christ: And
'tis from you, as from a Spring
that all the Graces and Perfe-
ctions flow, which are contain'd
in this Sacrament, which as a
new Spring pours them upon
us.

I admire and praise from the Bottom of my Heart, this Wonder, and yet more the Goodness by which you were pleas'd to give it to Men, after having produc'd it, employing it to nourish and save them. As you gave them your only Son by the Incarnation, after having produc'd him in your own Substance by an eternal Generation.

Humble me as much by your Mercy as I am by my Infirmary, since in the Midst of so many Springs of Graces, contain'd in this Mystery, I remain still poor, needy and barren, if you do not continually give me a new one, to reap the Profit that is necessary to me.

Per ipsum, & cum ipso.

Deliver me, O my God, from all sort of human Ways,
of

of serving you, whatever fine Appearances they may have.

Let me never act by my own Movement, by my own Spirit, nor for my own Satisfaction in all that shall regard your Service.

Let me never do any thing but by the Call, Conduct and Spirit of your Son; since you receive nothing of us, but what we offer by him as Mediator and Origin of our good Works, nor receive any thing but with him, since you have only one and the same Divinity, and one and the same Nature: And thus you are both alike honour'd by the Homages we pay you: And lastly, you receive nothing but in him, and of those who are but one Thing with him, living in the Unity of his Body and
Mem-

Members, and making with him one and the same Person.

Let me not admit of any other Manner of serving you, honouring you, and doing the Exercises of your holy Religion, than this in which are comprehended all true ones. And thus let the Eucharist and Sacrifice of the Body and Blood of your Son be to me, not only a continual Representation and Sign of his Passion, but also a Model of the Actions of a Christian Life, and of all sorts of good Works.

Bless me, O sacred Body of my Saviour, when the Priest lifts you up a little with the Chalice, and puts you immediately upon the Altar. 'Tis thus you shew your self to us in this Life, by Lights which do not last like those of Heaven, which will be permanent and eternal. It is enough

nough for me to be yours entirely, that you pass but once like a Lightning before the Eyes of my Soul, as you pass'd formerly before *Elias*.

Humble me with the Priest, when he bows down so often before you at the Altar, and adores you in Silence. Let the Sight of my Soul be cast down, by shutting its Eyes to all the Objects of the World, and I shall find you immediately upon the Altar of my Heart, if I am thus your true Temple.

The Pater Noster.

TIS properly in the holy Mass that you oblige us to believe that you are our Father, since you give us in it the Bread of Children, nourishing us with the Body and Blood of your only Son ; and with his own Substance, Human and Divine,

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to make us Gods and true Children of God. This Goodness is so great, that tho' Faith hinders us from doubting of it, yet Humility and the Acknowledgment of our Unworthiness and Vileness makes it as it were incredible, and does not permit us to be assur'd of it but in the Consideration of your Mercy.

Ingrave this Sentiment in the Bottom of our Souls, that humbling our selves as much as you raise us up, we may be more strengthen'd in the Possession of this Grace and Incomprehensible Dignity, and prepare our selves by this Means to receive the precious Pledge of it in the Communion of the Body and Blood of Jesus Christ, which figures to us a higher and more Divine one, which you reserve for us in Heaven.

Do

Do not Suffer us to degenerate ever from this divine Quality of Children of God, or make our selves unworthy to have you for Father, by any Crime which makes us become your Enemies.

And if the Infirmary of the present Life do not permit us to avoid all Sins, as we shall in the next, let us at least only fall into those which are inseparable from this Infirmary, and which do not destroy the Dignity of Children of God, which you have given us. Make us take care to blot them out that very Minute, and obtain Pardon of you by pardoning with all our Heart those who have offended us, since 'tis the Condition you have prescribed us in this admirable prayer, and that you are not willing to pardon the Faults committed against your self who are our Fa-

Father, unless we pardon first those that our Brothers have committed against us.

I desire this Purity, and the blotting out my Sins, only to serve and glorify you more holily, wishing no other Thing in this World, than to see your Name reverenc'd, your Kingdom establish'd by the entire Ruin of your Enemies, and your Will executed in all its Extent, not only by the Good but by the Wicked, who accomplish it in spite of themselves, whilst the Good accomplish it by Love and a true Obedience.

Pax Domini.

I Beg Peace of you as a Disposition necessary, to receive that which you would give us by this holy Sacrament and Sacrifice ; since according to the Gospel your Peace

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cannot repose but upon the Children of Peace.

And this Peace not being to be establish'd here in me by the Destruction of all my Passions, as it will be in Heaven: Let it be at least establish'd in the Destruction of all my past Sins; and let me hate and abolish them intirely by a true and continual Repentance: That I may begin to receive in the Communion of this Sacrament, the Peace which consists in the Ruin of Passions, which the Eucharist appeases and cures more powerfully than any other Remedy.

Breaking of the Host.

INcrease in me Faith and Charity that I may beleive, that as the Sacrament which is upon the Altar, is but one Bread, so the whole Church with Jesus Christ is only one Body, and that
the

the Difference and Separation of Persons as to Place, hinders no more this Unity, than if they were always exteriorly united, as the Host which is upon the Altar, is as much one after the Breaking, which signifies the Distinction of the Members of the Church, as it was before.

I beg of you to give me the Strength to love and embrace Jesus Christ in Heaven, and his Members spread all over the Earth, with an Affection and a Charity as true and firm, as if they were continually with me; and that I enjoy'd their bodily Presence; so that your Grace may unite me with those from whom I am separated, and separate me holily from my self and those with whom you have united me in this World.

Agnus Dei.

I Presume, O my God, to beg of you your Peace, which is the greatest of all your Gifts, since you were pleased the Day before your Death, to leave it us in the Person of the Apostles as the last and Accomplishment of all the rest, and since you were pleased to call us Children of Peace.

Let this Peace be yours and not that of the World; let it be that inward Peace of your holy Spirit, which subsists in the Midst of Troubles and outward Combats, that we have to maintain for your Service.

Let it be a Peace that proceeds wholly from your Mercy; let it be an Effect of purity of Conscience and of the Remission of Sins, and the Height and Crowning of a true Vertue, which only can come from you, who
are

are the divine Lamb, who were willing to be slain to reconcile us with your Father, and establish Peace between Heaven and Earth, that Sin and the Revolt of Men and Angels had divided.

I ask of you then a Peace which is grounded upon the blotting out of Sin, which has introduc'd the Division betwixt your Father and us; that the Peace I ought to have with Men, may come from that I shall have with God, and that it may not be a human Peace, but a divine one; for as the Wisdom of Man is Folly before you, so the Peace of Man is a War you cannot suffer, having declar'd that you will persecute those that seek it, and that you will break and disperse their Bones. I receive a particular Comfort when I hear

three Times from the Mouth of the Priest, that you are he that bears our Sins. I should be oppress'd with them, without this Mercy, and the Assurance that Faith gives me, that in bearing them, you take them away, blot them out, and destroy them in your self, as in carrying on your Shoulders the Sheep that went astray, you cure it.

When the Peace is given.

TIS in this Disposition, that I am willing to receive, and kiss the Peace that is given me from the Priest, or rather from you, since before he gives it to the People, he takes it from you by kissing your Altar, which represents you. Let me always therefore preserve this holy Peace, and never desire any other, as I desire nothing good but what comes from you: And
let

let me thus prepare my self to the Communion of your holy Body, the Pledge and Beginning of this perfect Peace, which we hope to enjoy in Heaven, which is mark'd to us by the Prophet, when he promises on your Part a Peace beyond any other Peace.

The Communion.

I AM not worthy, O Lord, of the least of your Graces, much less of the greatest, which is the Communion of your Body and Blood, by which you unite your self to me, and mix your self with my own Substance in an unspeakable Manner, by giving me your Humanity, your Divinity, your Person, and with it all the holy Trinity, so that I am no longer its Temple, as before, but one and the same Thing with you and it.

This

This Favour is so great and incomprehensible, that I confess I am unworthy of it as well because I cannot deserve it, as because I cannot so much as comprehend it, and that it surpasses the Thought of Men and Angels.

Make me, after so admirable a Communication and Union be only yours, and be nothing but your self, and let nothing divide me from your Unity, but let me look upon all Creatures as far from me, and as infinitely beneath me, who am no longer different from you, and as I ought to live only in you, have no Affection no Liking but for you, and be no more concern'd at any thing but as much as you shall approve of, and as it shall concern your self.

Let this Meat be my perpetual Nourishment, let me always re-

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relish it ; let it make me loose the Taste of Creatures, and above all of my self. May it remain unchangable and incorruptible in my Heart, and being so may it consume the Corruption of my Body and Soul, beginning to give them an Incorruptible and spiritual Being, which Gift it will accomplish at the Day of the Resurrection.

May it be in me a continual Spring of Life, producing without ceasing the Effects of a divine Life and Immortality, and stopping those of Death, which I carry always in my self, as bodily Meat puts a Stop to the Mortality of our Nature, and serves to prolong the mortal Life of our Body and extend it.

May it be always present to me, since it ought always to remain in my Heart, and may the
Me-

Memory and continual Regard with which I will honour and adore it in my self, make me comprehend the Excellence it has over *Manna* and bodily Victuals, which cannot hinder us from Death, which perish themselves, whereas this is always living and makes us live eternally.

Let it be instead of all Meat, by giving me all Pleasures and spiritual Relishes, as *Manna* gave the Jews the Taste and Relish of all Bodily Meats.

Let it fill me intirely: Let it make me think my self happy to possess in this Life, the Bread that makes the Happinefs of Men and Angels, and may I desire nothing more.

Let your Body be the Soul of my Soul, as my Soul is the Soul of my Body; and let all my Thoughts, Affections, Inclinations and Works proceed from it,

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it, as the natural Motions and Actions proceed from the Soul.

Let it be in me a Source of continual Graces which are necessary to me every Moment, and that Fountain springing to eternal Life, which God is pleased to establish, not only in the Middle of the whole Church as in the Middle of a Paradise, but even in the Midst of each Faithful, who is not less his Paradise and his Temple than the Universal Church.

Let this Divine Fountain appease the Thirst of my Soul, let it temperate its Ardours, and disorderly Desires, increasing in it the supernatural Heat of Grace and Charity, which may consume the forreign and earthly Heats of Concupiscence, and may it destroy in it the Seed of Sins, as it establishes in it the Seed of Life and Immortality.

Let

Let this admirable Fountain raise my Heart more and more above all Creatures visible and invisible, and make it repose in God alone, from whence it proceeds, since it is natural to Fountains to raise themselves as high as their Springs, and to raise with them what they carry away. Let it give me a Proof of its Efficacy after having receiv'd it, by making me stronger and firmer against the Occasions of Sin, which before carried me away.

Let it increase in me its Light to make me discover and destroy the Marks and Remainders of Sin, in whatever Part they may be, and under whatever Vails they may be concealed, they being truly those Idols that God has commanded we should destroy to draw down and preserve his Grace.

Let

Let it make me love by its Example Retirement and Separation from Creatures, as it remains separated from them, as well in me as in the Church, keeping a wonderful Silence and Humility, and leading a Life altogether interiour in a continual Contemplation and Adoration of the incomprehensible Greatness and Majesty of God his Father. *When the Priest Gathers together the Crums of the Host, and takes the rest out of the Chalice.*

THE least Crum of your Bread, the least Drop of your Wine, and the least Remainder of your Honey is enough for me, as it was for the Cananean Woman, and the Apostles in the Feast of the Desert and that of the Resurrection.

All the Graces that we receive in this Life, are only Crums that fall from your Heavenly Table,

I

and

and Drops of that Fountain never to be dried up, where the Blessed drink abundantly, which only sprinkle us, and support a little our Indigence and weakness in the Passage of the Desert of this World.

As you are as Intire in the least Part of the Species as in the greatest; I confess that the least Part of your Grace is enough to nourish and fortify me against Enemies, because you are always present there, and ever pour down your Spirit into our Hearts with it and by it.

Which obliges us all to live contented in this World as we shall be in the next, however great or small the Gifts are we receive of your Mercy.

When the Book is carried back to the Right Side.

I Adore my God your Goodness and infinite Patience which

which having been so long resisted and contemn'd by the Jews, will notwithstanding at the End of the World receive and restore them the Light of the Gospel, which was taken away from them, as is represented by the carrying the Book at the End of the Mass to the Place where it stood in the Beginning.

Hinder me from despairing of any Sinner, however great and harden'd he may be, as long as he lives in this World; and make me humbly expect your Mercy or Justice for the Time you have order'd it him, praying for him, and wishing him your Grace with the same Charity that the Church wishes, and demands it of you every Day for the Jews its Enemies, and first Persecutors, tho they are not to receive it till after so many Ages; and at present are harden'd and

abandon'd by you in a frightful Manner.

Let me thus desire your Mercy and a true Repentance for my Enemies, may I bear them always in my Heart, tho' they do not deserve it and have banish'd me out of theirs, as you bear me in yours without having Regard to my Unworthiness, and have been pleased to receive me, even when I hated you and that I ran from you with all my Power.

As I have receiv'd your Grace without Merit, make me possess it without Envy, and truly wish that you would bestow it on them that are not more unworthy of it, than I am; make me even rejoyce when you communicate it to them more abundantly than to me, that in this Manner their Abundance may become mine, and

and their Riches supply my Poverty as the Apostle says.

The Benediction or Blessing.

I Beg of you, my God, to make me so partake in your Body and Blood, and so to govern all the rest of my Life, that I may receive the Blessing you will give your Elect, at the last Judgment, which is represented us by that the Priest gives the People at the End. of the Mass.

Let this Hope support me and make me Invincible against the most powerful Assaults of the Enemy.

Let me fear nothing after so great a Comfort ; may all that is fine and pleasant in this World, appear nothing to me, in Consideration of this last Happiness, and glorious Blessing which we receive in presence of all the Angels and Men that have been or shall be Hereafter.

The Gospel of St. John.

I Beg of you, my God, that after this last Blessing, I may go to enjoy with you in Heaven your Happiness and Life which is represented by the Gospel of *St. John*, which is said after Mass, in which the Trinity and Incarnation are mark'd as the principal Objects of our Faith, to make us understand that we shall be happy by seeing clearly what we have known here humbly by the Light of Imperfect and Obscure Faith, and that we shall live eternally by contemplating the Being and Trinity of the Divine Persons, as you live with it of the same Knowledge.

Take out of my Mind all other Thoughts; take out of my Heart all other Sorts of Sweetness and Delight: And make me content and joyful in Time at the same Object which is to make me happy in Eternity. THE

THE
NEW-HEART:

O R,

An Exercise for a Person
engag'd in the World, new-
ly Converted to God.

*I will give you a new Heart, and
I will put a new Spirit in the
midst of you, I will take away
your Stony Heart, and give you
a Heart of Flesh, Ezek. 16.
v. 26.*

THE Life of Grace is founded in the
Soul, as the Life of Nature in
the Body: And it begins like that of
the Body by forming and establishing
the

the Heart, which is an inward Principle, and beginning of all the Actions and Functions of Life.

Before Jesus Christ came into the World, Men lived only by the Life of Nature, and were ignorant of the Life of Grace. For they had only a Heart which gave Birth to the Motions of natural Life, which Motions carried them imprudently to the Objects of the Senses.

We must except out of this Number the Patriarchs, Prophets, and a small Number of Good People, who living in the same Faith as we do at this Day, belonged to the Gospel, and to the new Alliance, by an Anticipation of Grace, and made so many Exceptions from the general Rule.

The Son of God came into this World to bring a new Heart and to put it in the Souls of Men, whereas the first was in the Body.

This new Heart is nothing but his Spirit and Grace, by which our Soul becomes disengaged from the Objects of the Senses, and raises its self towards God by all sort of good Thoughts and holy Affections.

This

This Spirit and Grace, which establishes this new Heart, is called in Scripture by the Name of Charity and Love, the most excellent Name which Jesus gives it, and which teaches us, that all the new Life consists in Loving God and referring all our Actions to him.

So that as in the Life of Nature: whatever we do either by our outward or inward Senses, or by the Affections and Movements which carry us towards external Objects, take its beginning from the natural Heart; so all that we do in the Life of Grace, proceeds from the other supernatural Heart which is Charity, and the Love of God engraved in the bottom of our Souls.

This is what our Blessed Saviour said, speaking to a Woman who placed the Perfection of Devotion and Piety in an exterior Thing; that the time would come, and that it was already come, since his Entrance into the World, that all Devotion should consist in serving and adoring God in Spirit and Truth; that is to say in an interior, sincere and true Love, which separating us from the Love of Creatures

tures should be wholly Spiritual and Divine, to unite us to God alone.

This Heart and Love ordinarily resembles the tenderness of the Heart of an Infant newly form'd in its Mother's Womb, or lately born into the World, which is by Reason of its Weakness, cannot perform any great Actions, or undertake any Exercises never so little Laborious. Wherefore his Mother, and Nurse are taken up in defending him from the Injuries of the Weather, in nourishing and fortifying him by little and little, to make him able to go and Act of himself.

This Comparison must serve for a general Rule and Direction to a Soul in which God begins to ingraft this new Heart, that is to say, his Love and Grace, as a noble Branch upon a wild Tree (to use *St. Paul's* Expression :) and she must diligently observe what she is oblig'd to; by this Infancy and tenderness of the New and Spiritual Man, into which she is entered by this first Spirit and weak Love she feels.

This Soul must perform to her self the Office both of Mother and Nurse, by carefully avoiding the least Occasions which may expose her to Evil;

as

as the Injuries she may receive from Company and the Corruptions of the World: And not presuming to venture upon great Works of Piety, or give her self up to such Devotions as exceeds the Strength of her Spirit and her Infancy in the Love of God.

She must keep her self recollected within her self, as if she would hinder a rich Perfume from loosing its Scent by opening the Box: She must Labour to form the new Heart thoroughly within her, by keeping her Soul more close and retir'd in the Presence of God, with a Design to please him as much for the Time to come, as she formerly did please, or desir'd to please Men in the World; which she will never do perfectly till she feel her self disposed to love God as much to the Contempt of Creatures, as she did love Creatures to the Neglect of God.

The first Exercise and Employment of such a Soul, must be to study, how to retrench and cut off by little and little whatsoever she shall see either within or without her, contrary and prejudicial to this new Love she has for God, and if there be any Thing upon the Earth which she is oblig'd to Love, she

she must be careful to purify her former Intention, and to begin to Love it for God's sake only, with a firm Resolution to draw all her Affections into him, as into their Fountain and End, and to do nothing but in Order to his Honor and Love, at least at the beginning of every new Undertaking.

The second Exercise of such a Soul, Must be to pass through her Mind at least once or twice a Day, this great Doctrine and wonderful Truth of Christian Religion, that all Christians are fellow Members to one another; and that they altogether make but one Body which is the Church: And to practice the Faith she has of this Article of our Religion, by esteeming and honouring, in her Heart the least as the greatest, out of a singular Respect to Jesus Christ who is the Head: And afterwards believing and adoring the Body he took in the Womb of the Virgin, she cannot but be astonished that he has given it for the Nourishment of our Souls in the Eucharist, and she may abstain for a time from the Holy Communion, out of a Sence of Humility and interiour Reverence, as from a food

too solid and disproportioned to her Weakness.

But she is to take great Care, that such a Separation be attended with secret Moanings to see her self depriv'd of so great a Good, with a holy Emulation of those whom God has rendred worthy to be nourish'd more frequently with this Heavenly Bread, and with an ardent Desire to share in that Happiness, and to deserve by advancing in Piety to approach oftner to the Divine Table.

The third Exercise of this Soul is, to nourish this Heart and this Love, yet tender, with Milk and Honey, that is to say with the Knowledge and Respect for the most common Things, Honouring without Affectation Priests, the Religious, Churches, and all that regards the Service of God, as Crosses, holy Water, &c.

And at the same time she must resolve to do every Day some easy Thing to strengthen her Love, as to read, pray, retire a little, in Company to steal an Opportunity to keep Silence by a holy Artifice, to shorten a Visit designedly, to turn away her Thoughts or suspend her Judgment when any Thing is discoursed to

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the prejudice of another, to do a Civility or good Office to one that has offended her; and to have a great Reserve with an Eye upon God in speaking or hearing others concerning those who have disoblged her: Generally to attend with Affection to the least Things in which God may be concerned, even to condemn (if not by Words, at least in the Seat of Love, to wit her Heart) every Thing that she shall see displeasing to God, either in her self or others, even such Actions as appear to be good and excellent, if she certainly knows they proceed from an ill Intention or Passion: For such a Disapproving, and interior Condemnation is one of the greatest Signs of the Love of God.

But because it is a very difficult Thing, for a Person who is as it were newly born into this Life of Grace, and by the Weakness of her Strength knows she is only entered into her first Age, to root up presently the bad Affections she had before, to set right her Lawful ones by referring them to their right End, or even to do so much as the least good Action to Increase the Love of God in her, without a farther Strength than that which is proper and natural
to

to her Spiritual Infancy ; she must be convinc'd of Three great Truths, without the Knowledge and Practice of which, she cannot move one Step forward in the Spiritual Life, and in this Love she desires to strengthen and increase.

The first is, That this Love and new Heart, is a pure Gift of the Liberality of God, without her contributing any Thing on her side that could deserve it, this Perswasion must needs imprint in her a deep Sense of Gratitude, and humble Acknowledgment, when she considers how great a Number of Souls are engaged in the Passions of the World, and far from the narrow Path of the Gospel.

The Second, That although she be in Possession of this new Heart and Grace, yet she is not deliver'd from her former Inclinations and ill Habits whether natural or acquir'd, which are so many Wounds and Infirmities which oblige her to believe, that she is only capable of committing the same Faults as she committed before, and Innumerable others that she might be drawn into by the Craft of the Devil, whom she ought to distrust more than ever,

being assur'd that he hates her much more, since she is enter'd into this new Way, and that he lays his Snares with more cunning, to make her fall by dazzling her Eyes with the glimmering of some good Pretence.

The third Thing this Soul is to consider well is, That 'tis God alone who by the Continuance of his Grace can defend and strengthen her in this new Love, by disengaging her by little and little from unlawful Things, and making her do as she ought lawful ones, and all other good Actions by which she may grow Strong and perfect in Grace.

This obliges her to have a great Distrust in her self, and a great Confidence in God, and to believe that these two Points are the most necessary to the perfecting her Work. She'll acknowledge both to God, by offering to him all Day long Prayers and Supplications, that he would help her and give her the Grace to become strong and invincible in his Love.

The form of these Prayers and Supplications is to be taken from that which Beggars use towards us, which is Accompanied with a great Humility proceeding from the inward feeling

ing they have of their Poverty and Misery, and the publick Protestation they make of it.

This form of Praying and Begging teaches the Soul that to pray 'tis not always necessary to speak, and that God contents himself sometimes with a bare Presence of our Hearts and Silence and even a lesser Sign, when it comes from the Application of the interiour Spirit, which alone prays and moans in us.

We ought to do it so much the more humbly as we are the true Poor. The Beggars being upon the Earth only to represent our true Poverty by their miserable Condition, and being in so great Number to express the great Number of spiritual poor People, in which all the Men in the World are comprehended.

Therefore let a Person who is in his first Infancy of Grace sincerely believe, that he is more poor in his Soul, and more destitute of Means to nourish it, than any Poor in the World are destitute of Means to support the Body.

Provided such a Soul presents herself every Day before God in the quality of Poor, discovering to him her

Wounds, that's enough, tho' she should not speak one Word. For the more she prays in this Manner, the more she shall find her Love increase: There being nothing that moves God more powerfully to bestow more Favours on us, than the Protestation we make to him of the Miserable State of our Soul in Prayer, which is the Action of a Beggar.

And because this seems a proper Place to speak of Inclinations, Temptations and Suggestions, which arise from corrupted Nature, from the Devil, or from the World, it shall be sufficient to advertise, that when they begin to assault us, we must lift up the Eyes of our Heart to Heaven, and by one look only, diversify'd in a hundred Ways that Love understands, beg Assistance of God without speaking a Word, and never cease to call upon him as long as our Enemies press us, whom we are to overcome by retiring and flying the Occasions, if we can, particularly if the Place and Occasion favour them.

To this End it is very profitable to have without Book some Verse of the holy Scripture, as Arms at hand when we

we are Attack'd : For there is nothing confounds the Devil more, and sooner puts him to Flight than the Word of God, as our Lord himself taught us by his Example, when he repulsed and overcame three great Temptations, by Three Passages taken out of the Scripture.

You may choose for your self those which most savour to you, and most enflame your Heart. As for Example,

I have lifted my Eyes up towards the Mountains, from whence my Assistance will come.

In you, O Lord, have I hoped, I shall never be confounded.

Restore me the Joys of my Saviour, and strengthen me with thy holy Spirit.

And indeed the great Secret and Abridgment of Christian Religion, consists in knowing the Difference between the Grace of Adam, and that of Jesus Christ : The Grace of Adam left him to his own Conduct, in the Hand of his own Council, as the Scripture speaks : But the Grace of Jesus Christ puts us under the Conduct of God, which made the Prophet say in all our Names, *My Lot is in your Hands.* That is, the Events and Accidents of my Life are in your Power. There.

Therefore whether we are to avoid the least Evil or do the least Good, even upon the smallest Occasion, we always depend on the Government and secret Conduct of God, whom we are to call upon from the Bottom of our Heart, as believing that he alone can render us Victorious over our Selves, the Devil and the World, principally when they joyn all their Forces together to ruine us; which happens almost always, and especially to those who begin to serve God in Spirit and Truth.

For the Devil forms ordinarily Temptations in our bad Inclinations and corrupt Habits, and makes at the same time some outward Occasion from Creatures concurr with him to tempt us.

This is the Reason why since the Fall of *Adam* we stand in need of a continual Prayer, as our Saviour says. And that it may never be interrupted, we must with good and holy Words supply the Place of our good Thoughts and Affections, and supply the Place of both by our good Works, which are always Prayers when in beginning them we consecrate them to God, who alone

is capable to change into Blessings by continual Grace bestow'd on our Souls, the Misfortune he says is joyn'd to Riches, Marriage and the Conversation of the World.

It is thought proper to add a Word or two to explain these Words, [That I may be changed with the Bread and Wine into your Body and Blood.] These Words are suppos'd to be said by a Person who is to receive the blessed Sacrament.

S. Cyril, who spoke the most clearly of this Union, has these Words in his Comment upon S. John, 'The Catholic Doctrine does not permit us in any Manner to disown our being spiritually united with Jesus Christ, by the Infusion of a perfect Charity; by an unshaken Faith, and by a Spirit full of a sincere and true Piety. (*All which may indeed be said of our Incorporation in Christ at Baptism*) And in this we cannot but approve of what they say. But to presume to say, that nothing unites us with him according to the Flesh, this is a Thing we shall make appear

'appear to be absolutely contrary to
 'the Scriptures. (*They who think to evade*
 'this Proof of the real Presence, by citing
 'what the Fathers say of Baptism, will ne-
 'ver find, they say we are united in it with
 'Christ according TO THE FLESH, by an uni-
 'on distinguish'd from that of Faith and
 'Charity.) Afterwards he says, 'We are
 'all one Body in Jesus Christ, because
 'we become one and the same Bread, in
 'partaking of one and the same Bread.
 'And in another Place, 'If we make but
 'one and the same Body in Jesus Christ,
 'and not only amongst our Selves, but
 'with him who is in us BY HIS OWN
 'FLESH, is it not visible that we are
 'but one both amongst our Selves and
 'with Jesus Christ? From this Corporal
 'Union made by the Body, he passes to the
 'Spiritual made by the H. Spirit. 'Con-
 'cerning the spiritual Union, says he,
 'we shall say, following the same Way,
 'that all of us receiving the same H.
 'Spirit, we all are united amongst our
 'Selves and with God.

S. Greg. of Nyss. says, (Orat. catech.
 c. 35. and 37.) That the Body of Christ
 being in ours, changes it wholly into it
 self. Good Reason to respect the Reliques of
 Saints.

FINIS.

Approbations of the Doctors to these Treatises.

T*His little Book, of The Explication of the Ceremonies of the Mass; together with an Exercise to assist at it profitably; And the new Heart or Life of Grace; is so conformable to the Doctrine of our holy Mother the Catholick Apostolick and Roman Church, of which the Author has always made a singular and most exemplar Profession, and is so proper to advance Christians in good Life, that we Doctors in the holy Faculty of Divinity of Paris, bearing Witness to the Truth, think our Selves oblig'd to assure the Publick of it, as we do assure at present after having exactly read and diligently examin'd it.*

F. C. DE LA HAYE Benedictin,
Prior of the Abby of St. John
of Poictiers.

J. BOURGEOIS.

P. SARRAZIN.

MAUGER.

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Palter

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14 Nov 74